The PULPIT

A Periodical of Contemporary Preaching

JUNE 1944

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Sermon Illustrations

Contributed by Readers of **THE PULPIT**

A Jewish Novelist's Tribute To Jesus

Sholem Asch, a Jew, author of the famous novel *The Nazarene,* has made one of the most careful and intelligent studies of Jesus ever attempted. He said, at the completion of his study: "Jesus Christ, to me, is the outstanding personality of all time, all history, both Son of God and Son of Man. Everything he ever said or did has value for us today, and that is something you can say of no other man, alive or dead—no other teacher, Jewish, Christian, Mohammedan, Buddhist. He is a teacher whose teachings are still a guidepost for the world we live in. Buddha influenced millions, but only about five per cent of his teaching has basic value for the twentieth century. One or another of these teachers may have something basic for an Oriental, an Arab or an Occidental, but every act and every word of Jesus has value for every one of us wherever we are."—*Edward A. Thompson, First Congregational Church, Grand Rapids, Mich.*

A Christian Prays

At a preaching mission at the Japanese relocation center in Topaz, Utah, the following prayer was offered by Rev. Shigeo Shimada. It reflects in beautiful language the deep feelings of the Christian group at Topaz:

"Our Father, we have gathered together here in thy house to listen to thy words. Our Father, under thy merciful hand we have spent one year in the wilderness of Topaz. We thank thee that in the past year, thou hast always been with us. Thou hast been our comforter in moments of deep sorrow. Thou hast been our strength in times of weakness. Thou hast encouraged us in our depths of disappointment. We are especially grateful to thee that thou hast taught us many spiritual truths through our experiences in our desert life.

"Once we put our reliance in the powers of our own arms, but now we have learned that they are nothing to our souls. Once we trusted in our earthly wealth, but now we have learned that to trust in thee alone is the real wealth. Once we built our house on sand, but now we have realized that to build our house on the Eternal Rock is the abundant life. Once we wanted someone to serve us, but now we have deeply experienced that to serve others even in midst of the wilderness is more significant to our souls than to be served by others. Once we thought we had lost everything because of the evacuation, but now we have gained valuable treasures in our souls.

"We thank thee that we have entered into the second year of our desert life with such abundant graces from above. We thank thee for thy deep consideration for us. Help us to prepare our hearts to listen to thy words. Bless us that we may learn that thy still small voice is much greater than the thundering noise of a thousand bombs. May we learn in our hearts that to love one enemy is much more valuable before thee than to kill thousands of them in the battlefield. We ask it in his name. Amen." —*John E. Skoglund, Baptist Divinity School, Berkeley, Calif.*

'The Word of the Lord Endureth Forever'

The Bible, we are told, has been translated into more than 1,000 languages and dialects, and 25,000,000 copies are sold every year. And yet Voltaire said in his day, "In one hundred years the Bible will be an extinct book." How mistaken he was! It is interesting to note that recently, at an auction in London, a 95-volume set of Voltaire's writings, bound in calf, sold for eight shillings! About the same time the British government paid Soviet Russia 100,000 pounds for *Codex Sinaiticus,* an ancient manuscript of the Bible. Strange how history judges one! The Bible continues to be the most sought after book in literature. There is no substitute for this library of spiritual values, this rule and guide to good and effective living.—*Hoover Rupert, First Methodist Church, Olathe, Kan.*

Building the Palace of The Future

In the motion picture, "Madame Curie," that great woman, having with her husband, in a leaky building, sought for and finally found the secret of the isolation of that rare power, radium; having walked through the valley of the shadow in the loss of her husband through a tragic accident, she finally stands before the Academy of Science in Paris and utters these thrilling words:

"No one of us can do much; each of us perhaps can catch some gleam of knowledge which added together shall bring nearer man's dream of truth. It is by these small candles in our darkness that we see little by little th outlines of the dream, and that grea plan which shapes the universe. I thin that science has great beauty, and it great spiritual strength will in tim cleanse this world of its evils, its ig norance, its poverty, its diseases, it wars and its heartaches. Every ag has its own dreams—leave then th dreams of yesterday. Take the torc of knowledge and build the palace o the future."—*Roy A. Burkhart, Com munity Church, Columbus, Ohio.*

The Miracle of Christian Forgiveness

Francis C. Stifler passes on thi incident from the life of an Englis soldier. The soldier wrote to a Ger man mother: "As a member of a part of Commandos raiding a village i France, it became my duty to kill you son. . . . I earnestly ask your forgive ness, for I am a Christian. . . . I hop I may, some day after the war is over talk with you face to face."

This German mother received th note several months later, and sh wrote the English soldier in turn: " find it in my heart to forgive you even you who killed my son; for too am a Christian. . . . If we ar living after the war is over I hop you will come to Germany to visit me that you may take the place in m home, if only for a time, of my so whom you killed."—*Edwin A. Golds worthy, First Baptist Church, Rah way, N. J.*

How Jesus Makes Men Whole

E. Stanley Jones tells of a busines man who, in a period of five years spent some $60,000 in having a psycho analyst pick him to pieces that h might find what was wrong with hin and thus make him right. He sub mitted more than a thousand of hi dreams to the psychoanalyst for analy sis. At the end of the five years he ha been thoroughly analyzed, but hi scientific friend did not know what t do to put him together on a new an healthy basis. He was able t straighten his patient out here an there, but he could not heal him. Thi business man, in despair, then turne to religion and began to put himsel together according to the principles o Jesus. Today, said Dr. Jones, he ha an entirely new lease on life. He i healthy, harmonious, useful.—*Edward A. Thompson, First Congregationa Church, Grand Rapids, Mich.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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The Inescapable Christ

BY BENJAMIN E. MAYS

Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. Matthew 27:22.

FOR nineteen centuries Jesus has been a disturbing element in society. And for nineteen centuries the world has been trying to get rid of Jesus. We don't like him! We don't like him! We don't like him! Nineteen hundred years ago a man by the name of Pilate raised a baffling question, and what turned out to be in subsequent years an embarrassing question—"What shall I do then with Jesus which is called Christ?" Almost two thousand years have passed by, yet the question is more pertinent in 1944 than it was then. What shall I do with Christ? What shall the nations of the world do with Christ? For nineteen hundred long years the world has been trying to answer the question, What shall I do with Christ?

Yielding to the demands of the crowd, Pilate thought he could save himself and get rid of Jesus by allowing him to be crucified, by washing his hands, saying, "I am innocent of the blood of this just man." But no man can get rid of Jesus by washing his hands and no man can get rid of Jesus by shirking the responsibility which God has placed upon him. We may not always rise to the demands of the hour; we may not always do that which we know we ought to do; we may even excuse ourselves as did Pilate saying, "I am innocent." But no man can ever get rid of Jesus that way. Nearly two thousand years have passed, but the world has not forgiven Pilate. It looks upon Pilate as a man in high office who had the mind to see what was good to do and who had the power to execute the right but who lacked the moral courage to do what he knew was right. And to see the light, to know the good, to perceive the true and not to be able to follow them—to see the high road and take the low road—that's a calamity, that's a lost soul.

KNOWLEDGE THAT IS FUTILE

And herein lies the tragedy of our time! We are confused and baffled today not because we do not know the right path, not because we are imbeciles in the mind or morons in the head, but because we are imbeciles in the heart and morons in the spirit. Never before in the history of the world have we developed so many brilliant minds, never before have we unearthed so many vital scientific facts, never before have we made so many physical improvements and brought so much material convenience to the world; yet we are more bewildered today than at any time in the history of the world—primarily because we lack the moral courage to do with our hearts and hands that which we see with our minds. No! It isn't more light we need, as important as light is. It isn't more truth that we need, as important as truth is. It isn't more scientific data, as important as scientific data are. It is more Christ, more courage, more spiritual insight to act on the light we have. Pilate had plenty of light—so much light that he admitted that he found no fault in Jesus; but he lacked the moral courage to live up to the light he had. No! We cannot get rid of Christ by washing our hands nor by shirking our responsibility, nor by protesting that we are innocent. Jesus is real and he cannot be dismissed with a wave of the hand or a shrug of the shoulder.

Fearing the crowd, Pilate sacificed an innocent man in order to save himself. Too often we sacrifice the right because we fear the immediate consequences of our actions. Right decisions frequently involve physical suffering and the temporary loss of position and prestige. Pilate, no doubt, would have exonerated Jesus if he could have believed that no harm would befall him.

WHEN MORAL COURAGE IS LACKING

How typical of our day and generation! We know enough about the physical and ethical consequences of sin to live better and purer lives. We know enough about the cruelties and injustices in race relations to approximate the Kingdom of God in that area. We know enough about war, its cause and consequences, to abolish it from the face of the earth. But we aren't willing to take the moral leadership and to run the risks involved in that leadership. Like Pilate of old, we fear the consequences to us if we do what we know is right. We may shirk our responsibility at these points, but we cannot get rid of Jesus that way.

There were others who sought to get rid of Jesus by crucifying him. Both the Romans and the Jews used this method. To the Romans Jesus was a traitor, unpatriotic, disloyal. To the Pharisees he was a heretic. To the Sadducees he was a menace to correct procedure. To the Zealots he was a coward and spineless. To the members of his own family he was out of his mind. When asked by Pilate, "What shall I do with Jesus which is called Christ?" they cried out, "Let him be crucified." They thought that they could get rid of Jesus by nailing him to a cross. But Jesus could not be so readily dismissed. Three days after the cru-

cifixion the news got abroad that he was alive. The discouraged disciples who had gone back to their former occupations rallied around him again. A few days later Peter stood up at Pentecost and said that this same Jesus, "whom ye have crucified," had been lifted up and made both Lord and Christ. Out from this experience sprang the Christian Church to hold up the name of the Crucified Christ. And all the way from Stephen to the martyrs of the church in Germany, people by the millions have gone out to do battle for the Lord. We could not get rid of Jesus by nailing him to a cross. "Truth, crushed to earth, shall rise again."

A 'GOOD MAN,' OR OUT OF DATE

Other devious methods have been used in our attempt to get rid of Jesus. Some have reduced him to the role of a man—a good man, probably better than the average—yea a prophet, but nevertheless a man. They would classify him along with the great prophets of Israel—Micah, Amos, Jeremiah and others; but beyond that they would not go. They would attribute to him no peculiar role of Savior except the fact that he has indicated one of the ways that may lead to salvation. Therefore his way of salvation is to be taken no more seriously than the ways advocated by other great reformers. There is absolutely nothing divine about him. What he achieved in his life and person, you and I can achieve. But you cannot get rid of Jesus by making him a mere man. Any honest man who sets out to follow Jesus the man and goes with him through the Sermon on the Mount, goes with him through Gethsemane and the cross, with him at the Resurrection, will end up by saying: "My Lord and my God."

There are others who try to answer the question about Jesus by arguing that he is out of date, that his ethics and ideals were probably all right in days when a minority group found itself unable to resist with the sword the oppressive hands of Rome. The way of Jesus is the way of the weak and the coward, not of the strong and the militant. A weak people, unable to take what it wants, may find it to its advantage to preach a gospel of love and to insist that non-resistance is the only way of life. But only the weakling would subscribe to the ethics and teachings of the Man of Galilee. The ethics of Jesus is the ethics of the underprivileged. Jesus was all right in his day, when life was simple and when civilization was far less complex than it is now. But he lived two thousand years ago when social and political conditions differed widely from those that exist at present. How foolish it is to take the principles and teachings of Jesus enunciated over nineteen hundred years ago and try to make them applicable to modern problems when science has revealed to us a new world of which Jesus never dreamed! We might as well do as the humanists and the communists do—try to lift ourselves by our own bootstraps and sing with Langston Hughes—"Good-by, Christ." But we cannot get rid of Jesus by calling him out of date. It is true now and it will be true a million years from now that the hope for man lies in the direction which Jesus has indicated.

Some have tried to get rid of Jesus by denying his historicity. These argue that no such man as Jesus ever lived. The story of Jesus is a myth, a creation of the imagination. But we cannot get rid of Jesus by denying his historicity. Even if we could prove that Jesus never lived, experience testifies that the things attributed to him are real and inescapable.

THE HYPOCRISY OF 'CHRISTIANS'

But perhaps the most subtle and devastating answer to the question, "What shall I do with Christ?" comes from modern customs and practices. In 325, at Nicea, we made Jesus a God, of one substance with the Father. At Nicea, at Constantinople, at Ephesus, at Chalcedon, and in all subsequent creeds up to the dawn of the twentieth century, we dealt with Christ primarily on the basis of creeds, dogmas and rituals. And the ethical and moral teachings of Jesus were never written into the great creeds of Christendom. On the basis of the creeds, it seems possible to get into the Kingdom of God and hate your brother. We get rid of Jesus today by praising his holy name. We write scholarly books concerning him. We compose beautiful hymns to him; we sing inspiring songs about him. We paint beautiful pictures in adoration of him. We meet on Sunday and through the week to offer long prayers to him. We send missionaries to foreign lands to convert the heathen and teach them how to worship the God revealed through Jesus Christ. We defend his divinity and split hairs over what he did or did not teach. We magnify his name by erecting beautiful churches. We spend millions upon millions of dollars in the construction of cathedrals in order to make the house where God dwells beautiful, entire and clean. I have seen and worshipped in St. Paul and Westminster Abbey; I have seen Westminster Cathedral and bowed my head in adoration in Notre Dame. I have seen the Cathedral of Cologne and I have seen some of the great churches and chapels of America. And when I see what is happening in the world today, I know we are trying to get rid of Jesus by building costly churches and by praising his holy name.

THE TRIUMPHANT EMPIRE OF JESUS

We talk glibly about the Prince of Peace. We sing fervently, "Joy to the World; the Lord is Come," "Silent Night," "Hark the Herald Angels Sing," and "It Came Upon the Midnight Clear"—and yet, as we sing, we prepare for war. We go out to build the best army, the finest navy, the most durable airplanes, and each nation puts its chemists to work to discover the most deadly gases. The national debt may soar sky high, depressions may come and depressions may go, unemployment may mount on wings, and slow starvation wages may take thousands to their graves, but the preparation for war must go on. And when the war comes, we bless it in the name of Jesus. We call it a holy war, and we ask God to join us in our holy

crusade to help kill other men who are his children and our brothers.

Let us hear the conclusion of the whole matter. We cannot get rid of Jesus. The only way to get rid of Jesus is to accept him in mind, in heart and in soul. Jesus represents God and God is the absolute—not man, not race, not economic nor political systems—but God. And whenever man in his arrogance and pride sets himself up as the absolute, he will be beaten to the ground.

I think it was Napoleon who said: "The more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne and I have built empires. But upon what did they depend? They depended upon force. But Jesus Christ built his empire upon love and until this day millions will die for him."

Everywhere we turn we meet this man Jesus. When our anger gets out of control and we would enjoy inflicting the death blow upon another, we hear Jesus saying to us: "It is not enough not to kill; you must not get angry." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

JESUS STILL CHAMPIONS THE DOWNTRODDEN

Jesus will not let my conscience be at ease. When we take advantage of the poor, the weak and the helpless just because they are poor, weak and helpless, we meet Jesus. He speaks softly but convincingly to us, telling us that when we take advantage of the helpless we take advantage of God, that when we hurt man we hurt God, that when we rob man we rob God, that when we kill man we kill God. Everywhere we turn, we meet this man, Jesus. He will not let my conscience be at ease. He haunts me in my dreams, he disturbs me in my business. When man lets his passion get the better of him and he lusts after a woman, he meets Jesus there, saying: "He who looks after a woman to lust after her has committed an adultery already in his heart." Everywhere I turn, I meet him. He will not let my conscience be at ease. When we condemn and criticize others for their shortcomings, we hear Jesus saying to us: "He who is free from sin, let him cast the first stone." Everywhere I turn, I meet Jesus. When we are inclined to exercise our prejudice against a member of another race, we meet Jesus there. He tells us that a certain man went down from Jerusalem to Jericho and fell among thieves; and that it was a member of another race who came to his rescue, setting forth the eternal fact that he who responds helpfully to human need is your neighbor.

Everywhere I turn I meet this man, Jesus. He will not let my conscience be at ease. When we would build peace on war and an economic system on injustice, he whispers to us, "You can't do it that way." "Except the Lord build the house, they labor in vain that build it. Except the Lord keepeth the city the watchman waketh but in vain." Throughout the ages, man has tried to do it otherwise, and throughout the ages he has failed. There is something in the nature of the universe which says you can't do it that way and thrive.

THE BANKRUPTCY OF CIVILIZATION

God has decreed through the resurrected Lord that the world will never be what it ought to be until we develop an international ethics and learn that the fear of the Lord is the beginning of wisdom. As long as France distrusts Germany and Germany France; as long as Italy looks with suspecting eyes upon England and England cannot rely on Italy; as long as Japan has no confidence in China and China none in Japan—there is going to be war. And as long as we take revenge to the peace table rather than forgiveness, there is going to be war. And a billion armies will not be able to keep the peace. If all the world should turn communist tomorrow, fascist tomorrow; if all the world should develop democratic governments tomorrow—our social and economic problems would be essentially the same, if there were no radical change of heart.

Our trouble is not economic. It is not political. It is ethical and moral. The world is suffering today from spiritual and moral bankruptcy. And no political or economic system can permanently endure unless it is basically ethical and essentially moral. God has decreed that he is the absolute—not man, not races, not nations, not political and economic systems—but God. As long as man moves contrary to these laws, God will beat him down. Kingdoms will rise and fall, races will degenerate, economic systems will collapse until we learn that the fear of the Lord is the beginning of wisdom.

WHAT SHALL WE DO WITH JESUS?

Approximately nineteen hundred years ago, a Jew of Palestine hung on a cross, dying between two thieves, because he dreamed a dream—that all men are sons of God, and when we hurt man we hurt God. Some blessed day a stupid world will rise to the divinity of God and acknowledge Jesus as Lord. Then the nations of the earth will know that armies and navies, battleships and machine guns, airplanes and submarines will never bring peace to a suffering world. And that the acquisitions of political, material and commercial powers are not permanent possessions, but are as "the vapors of night. They fade and die in the morning of reality."

"What shall I do then with Jesus which is called Christ?" The only answer is: Accept him—in our minds, in our hearts, in our wills, and in our souls.

Sentence Sermons

To HAVE a great faith we must have a great God.

So many moderns are worshiping so many petty gods!

The man who believes he is made in the image of God is very apt to hold all life sacred.

No Christian need fear that one fact will ever upset God, even though it may upset our theory.

Spiritual Foundations for a Better World

By Harry Emerson Fosdick

LISTEN in on almost any conversation about the world's rebuilding after the war, and it is political arrangements that are being discussed. There our thought centers—on one kind of world organization or another; on such questions as national sovereignty, an international police force, tariffs and world-wide economic controls. That such problems are critically important and their solution indispensable, is obvious. But many forget that such international political arrangements are superstructures; they must be built on something in the minds and hearts of the people—on ethical, intellectual, spiritual foundations adequate to sustain them.

What, for example, made our Constitution a success? The average American now would answer, as a British prime minister once said, that the Constitution is "the most wonderful work struck off at a given time by the brain and purpose of man." Yes, but that was said nearly a century afterward. The contemporary fact was that the Constitution was a compromise, fought over with all the bitter difference of opinion that will be involved in any postwar settlement of ours; and in the end it seemed, even to the men who framed it, so unsatisfactory that of the fifty-five of them, sixteen in disgust refused to sign it, and none of the other thirty-nine was content. What made the Constitution a success was: first, that it was a great document; but second, that underneath it, in the citizens of the colonies, there was enough ethical and spiritual basis and groundwork, enough intelligence, conscience and loyalty to sustain it and give it a chance. Without that, even the Constitution, as many of its framers fully expected, would have crashed.

'WHAT CAN THE RIGHTEOUS DO?'

"If the foundations be destroyed," cried the writer of the eleventh Psalm, "what can the righteous do?" That verse conjures up a picture full of contemporary meaning: righteous people trying to build an international governmental superstructure, putting into it their best wisdom and labor, only to discover at last that in the minds and hearts of the people there is lacking an intellectual, ethical, spiritual basis adequate to uphold it.

The immediate impact of this emphasis falls on us in the churches. Everyone today criticizes politicians and doubtless they deserve it. Even the attacks leveled at our Department of State are probably healthy and stimulating. But put yourself into the place of these men who at their best are honestly trying to find a way through this jungle to a stable and decent management of the world's affairs. They confront two problems: first, the immensely difficult task of building well the political organization the world needs; but second, that deeper, haunting question—how far will the people follow them, back them up, make the necessary sacrifices that an ordered and peaceful world requires? Are there ethical and spiritual foundations in the people adequate to sustain the kind of world organization we ought to have? Now that question is religious and ethical, not political; an affair for which not statecraft but homes, schools, churches and multitudes of individuals are responsible.

We Christians have been here nearly two thousand years; 650,000,000 professing Christians are in the world today; and still the question rises whether there are spiritual foundations available to sustain a decent organization of mankind's life. We Christians are in no position to blame the statesmen only; we live in a glass house; by this time there ought to be in the hearts of the world's people spiritual bases on which could rest securely a decent world order, and it was our business to build them there. Take the beam out of thine own eye, Christ says to the church, and then thou shalt see clearly to take the mote out of thy brother's, the statesman's, eye. So today I am talking, not to statesmen, but to the Christian Church:

> If the foundations be destroyed,
> What can the righteous do?

WHY THE LEAGUE FAILED

Prime Minister Churchill said only last week that the League of Nations could have worked successfully. It was organizationally faulty, to be sure it was; but it could have worked. In it there was the possibility of a progressive world order that would have insured peace—if; if the intelligence and conscience of the world had really backed up its intent; if the spiritual quality had been in the world's people to demand of it what was inherent in it, call out from it its effective operation, and pay the price of its endeavor after peace. The league collapsed, not because its political structure, faulty though it was, was hopelessly wrong, but because the ethical and spiritual foundations underneath it were not adequate.

Is that kind of thing going to happen again? For once more that aspect of mankind's problem is paramount, and we may well consider its meaning for us Christians.

For one thing, a decent world order cannot possibly be built upon a basis of pride and self-complacency. Unless all the nations can be brought to the point of penitence, where, humbly conscious of common guilt, they seek common amendment, there is no hope.

One of the worst effects of war is that by its very nature, in every nation engaged in it, it destroys these foundations of humility and penitence. If we are to wage war with the consent of all our faculties we must start with the conviction that we are right, and our enemies wrong; and the longer the war lasts the more we naturally exalt our own virtues and damn our foes' iniquities. Concerning the relative truth in that none of us would disagree. Hitler is the incarnation of

everything I fear and despise most, in national and international life. The Christian Church's message involves no soft mitigation of judgment on so appalling an exhibition of antichrist. But the distinctive message of the Christian Church does insist on the realistic fact that all of us nations together helped to make Hitler possible; that by what we did not do and by what we did we helped produce him and the opportunity he used; that nazism is the horrid boil in which the base infections of the world have come to a head; and that if the world is to be really cured of its evil, all of us, acknowledging a common guilt, must by God's grace seek amendment together.

A CALL TO THOUGHTFUL PENITENCE

I shall say nothing about Russia with its dictatorship, or about Great Britain with its vast problems of imperialism, but surely we in this country ought to see our need of self-searching. Mussolini himself said once about our growing centralization of power in the State that we were one of the fascist nations, and as for race prejudice—my word! when President Roosevelt says, "There never has been, is not now, and never will be any race of people fit to serve as masters over their fellow men," that strikes at home as well as abroad.

The business of the government today is to conquer Hitler; the business of the Christian Church is to help conquer hitlerism; and while these two aims have close relationship, they involve different levels of thought and effort. Alas! we can conquer Hitler and still leave hitlerism triumphant. For hitlerism is a philosophy—nationalism so extreme that one's country displaces God; racial prejudice so arrogant that the theory of the master race dominates all life; dictatorship exalted until the State regiments everything and controls everybody; imperialism made into a gospel, as though the mastery and exploitation of subject peoples were the highroad to the new world order; and at the heart of all this, pride—racial and national pride—with not a touch of humility and penitence in it. Well, if that is hitlerism, then obviously hitlerism, far from being Hitler's sin alone, is an evil that tempts every powerful nation, the common guilt and danger, in one degree or another, of all of us, an ethical and spiritual problem that can be solved only by ethical and spiritual means. You cannot kill a philosophy with a gun; you must destroy a philosophy with a philosophy—an ethical evil with an ethical right.

LET THE CHURCH LIFT ITS VOICE!

So today the need is urgent, not alone for a new world organization, but for a new spirit on which to build it, and that new spirit can start at only one point—with humility and penitence about ourselves.

The Great Wall of China was a gigantic structure, costing immense expenditure and labor, and when finished it seemed a superb way to gain security; but within a few years of its building it was breached three times by the enemy. Only note: it was breached, not by breaking down the wall, but by bribing the gatekeepers. It was the human element that failed; what collapsed was character, proving insufficient to make the great structure men had reared really work. A like fate awaits us if, absorbed in political tasks, we forget the spiritual foundations.

Let the church, then, lift its voice on behalf of its distinctive message. Once more Christ would say to us what he said in Galilee: "Repent: for the kingdom of heaven is at hand." Says the Old Testament: "All we like sheep have gone astray." Says the New Testament: "There is no distinction; for all have sinned, and fallen short of the glory of God." So, seen from the standpoint of the Eternal, we are all involved in guilt. That message is not emphasized in the public market place, but we ought to hear it in the church; for without such intelligent, objective humility about ourselves, the foundations will not be there on which to build a world organization that can endure.

NO PLACE FOR VINDICTIVENESS

Consider further: that a decent cooperative world order cannot possibly be built upon the basis of vindictiveness and ill will. That statement may seem a platitude, but its significance runs deep. Facing what is likely to happen in our postwar world, two anxieties may well concern us: first, the fear that we may not build wisely that indispensable superstructure of political organization the world needs; but second, the fear that even if in that we should succeed we yet may fail, not because the superstructure is inadequate but because in the great mass of the world's people the foundations of good will—intelligent, farseeing good will, that knows the welfare of each to be dependent on the welfare of all—are not there to build on.

A little child, so Dr. Van Kirk tells us, standing on a street curb, saw a small rain puddle with a smear of oil making iridescent colors on it. And the child cried: "Oh, mother, there's a rainbow gone to smash." Well, after the last war a rainbow did go to smash, and if we think the reason is simply a failure in political arrangements, we fool ourselves. No, Professor Shotwell of Columbia is right when he says: "Our problem is largely an ethical one; it involves recognition on the part of all peoples, large and small, strong and weak, of the rights of others; a willingness on the part of all to make sacrifices for the general good; a belief in the existence of a power in the world that makes for righteousness."

Here again we run upon one of war's worst tragedies. Men, at infinite cost of sacrifice, fight wars for ideal aims—to end war, to win the four freedoms, to establish a cooperative world order; but all the time the processes of war itself undermine the moral foundations of good will and mutual understanding on which that better world must rest. So, war after war, another rainbow goes to smash. Let the Christian churches now stand against that swamping of intelligent good will by vindictiveness and hatred, for the hope of the world depends on how much farsighted, hardheaded, world-envisioning magnanimity is still here when this war is over.

In this regard I am not half so much concerned about the fighting men at the front as I am about the civilians at home. At the front in the last war, like

many of you, I found the vindictiveness and hatred nothing as compared with what they were at home, and in this war the same phenomenon repeats itself. So one of our boys recently wrote to his family: "Maybe this will reassure you—we don't look for a fight but fight like hell when forced into it, and then try to do everything we can to alleviate the suffering we've caused." There is a man with a head on him, maintaining even amid the brutalities of war the kind of spirit on which any decent human life after the war must be built. Well, at the front one commonly finds that spirit—sometimes amazingly finds it, even with reference to the enemy. It is at home that hatred and vindictiveness too often run wild. Was it not Chesterton who once exclaimed, "Hell hath no fury like a non-combatant"?

A TIME FOR GREAT PREACHING

In these days a preacher does wish that he could really preach. This business of believing in Christ is so tremendously important now. He is right: vindictive ill will solves no problems; only good will in the end builds anything; not softness, not sentimentality, not appeasement—Christ never meant that; but good will that marshals intelligence, creates instruments, overrides enmity, outwears ingratitude, and holds in its care the welfare of all mankind with a tenacious magnanimity that will not let go. An actor, describing the difference between actors and preachers, said: "We actors talk about imaginary things as though they were real; you preachers talk about real things as though they were imaginary." God forgive us if we do, for those qualities of spirit that Christ incarnated and pleaded for are the real things now on which the hope of the world depends.

> If the foundations be destroyed,
> What can the righteous do?

If the better world we want must be built on humility and penitence, on intelligent good will and magnanimity, it certainly must be built on faith and courage. Skepticism and cynicism will not sustain it. We naturally center our attention today on the political conditions of peace, but when a man like Professor MacIver of Columbia writes a book about the matter, although politics lies within his specialty, he has long passages on what he calls the psychological conditions of peace. These are certainly in part the church's business, and how immeasurably important they are! They are the basis of the whole affair.

HAVE CHRISTIANS LOST FAITH?

Some men and women must be here today, tempted in these terrific times to give up their Christian faith, to think there is no God, and Christ's way of life a fantastic dream. Before you take that step, I ask you, Do you really believe that the world order we desire —cooperative, implementing human brotherhood, serving the peace and progress of all mankind—can rest upon the basis of such negation? When our founding fathers were framing the Constitution, Benjamin Franklin, eighty-one years old, rose in the convention and said: "I have lived for a long time . . . and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. . . . We have been assured, Sir, in the sacred writings, that 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that without his concurring aid we shall proceed in this political building no better than the builders of Babel." Well, do we really think that any great political superstructure can endure without such underpinning?

Let those who surrender Christian ideas and ideals today take cognizance of the company they are joining! Recall the reasons that General Ludendorff after the last war gave for rejecting Christianity. "I reject Christianity," said Ludendorff, "because it is Jewish, because it is international, and because, in cowardly fashion, it preaches peace on earth." So! Those are the reasons, because of which Ludendorff and now the nazis who are his successors, reject Christianity. Well, for those three reasons I accept it. It is Jewish, thank God, rooted in the great Hebrew prophets of righteousness, the noblest succession of ethical teachers in the ancient world; it is international, believing in one God and one human family; it does preach peace on the earth, knowing that the continuance of war means humanity's suicide. In these days God help us all to take our stand, not with the Ludendorffs, but with the Franklins and Washingtons—not orthodox, not regimented creedalists—free souls, all of them, but deeply grounded in those strong faiths in God and his eternal purpose on which alone great structures can be reared. So Dr. Kirtley Mather, professor of geology at Harvard, who would never be thought of as a conventional believer, was asked, after an address on his hopes of a better world, what part his faith in God played; and he answered with a clear affirmation of belief ending with this sentence: "Therefore I, too, would couple the brotherhood of man with the fatherhood of God."

BUILDING ON THE SAND

Man, tempted to give up your Christian faith, picture, I beg of you, any political superstructure you can imagine, reared on antichrist, as we see antichrist exhibited today, and can you avoid foreseeing its ultimate epitaph: "A foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof."

Surely this matter of spiritual foundations for a better world is every man's affair. Each one of us either helps or hinders. Most of us can do mighty little directly about the vast political superstructure, but in laying the foundations each of us will have a hand. And if the foundations be destroyed, what can the righteous do?

THE CHURCH is the only organism within a nation which by its very nature must be loyal to God beyond the state, to humanity beyond the nation, to the Kingdom of God beyond any social order.

JOHN C. BENNETT.

Life's 'Second Best'

By Bertram deHeus Atwood

And we know that to them that love God all things work together for good, even to them that are called according to his purpose. . . . What then shall we say to these things? If God is for us, who is against us? . . . Nay, in all these things we are more than conquerors through him that loved us. Romans 8:28, 31, 37.

EVERY MAN'S LIFE is a story. A good book could be written about any of us, and it would be of interest not only to our family but to a large number of unknown people. Jack London used to say, "Go to any man's door, and open it and shout, 'All is discovered,' and you will find a story." Experience too deep for the language of ordinary conversation is found in books. How others face life, finding it grave and gay, helps us to enlarge our horizons, deepen our insight, escape tedium.

Two recent biographies, as different as day and night, are both bound to be best-sellers. One is the autobiography of the explorer and adventurer, Roy Chapman Andrews; the other is Rackham Holt's biography of the scientist George Washington Carver. The first is called *Under a Lucky Star;* the other could well be called *Under a Cloud.* The first you will enjoy, but it will be admiration of a great man doing many things that we shall never be given the luck to do. The second is a story of challenge in which you find yourself saying over and over: I too can do more with what I have been given. I too can do better with life's "second best."

One might just as well face the fact that most of us do not get the *best.* Our stars are not too lucky. We have to face life with something less than what we would choose if we had Aladdin's magic lamp or a wishing ring of gold. What can we do with what we have? You notice I call it life's "second best." That may sound like a pious hope. Mr. Micawber in Dickens' novel was always looking for "something to turn up." And Pollyanna always decided "it could have been worse." Christianity is not sentimental, nor does it wear rose-colored glasses. Yet it talks and acts as if we can go a long way with what we have—with life's "second *best.*" Not even the worst—like death, or pain, or sorrow, or worry—is quite so bad but what God expects us to consider it only "second *best.*" Not the worst and bitterest dreg—and a real possibility.

I

To begin with, Christianity says, *"All things work together for good for those who love God."* Notice, not "all things work together for good." That is foolishness. Disease, death of a loved one, war—do they work for good in this world? The answer is obvious. But religion takes a leap of faith—"all things work together for good to those *who love God.*" Which means that people who love God have his help in the most desperate situations. For one thing, if God is big in a man's life, that man can be calm and sane, and keep his chin up, and be sure of himself, because he sees God as companion in trouble and challenge in trial.

Dr. Carver is an example. His biography in *Who's Who* reads: "Born of slave parents who were killed by northern soldiers." It ends: "Fellow of the Royal Society, London." Through his whole life Dr. Carver said that God had never failed. When the boll weevil began to ruin the cotton crops of the South, Dr. Carver, a little known Negro scientist, retired to his laboratory which he called "God's Little Workshop." He meditated a long time over the implication of the boll weevil and decided that God had sent the boll weevil to develop a New South, a South that depended on more than a failing cotton crop. Dr. Carver devoutly believed that a personal relationship with the Creator of all things was the only foundation for an abundant life. He had a little story in which he related his experience:

"I asked the great Creator what the universe was made for. 'Ask something more in keeping with that little mind of yours,' God replied.

" 'What was man made for?' 'Little man, you still want to know too much.'

"Then I told the Creator I wanted to know all about the peanut. He replied that my mind was too small to know *all* about the peanut, but he said he would give me a handful of peanuts and I was to see what I could do."

Out of the storehouse of the peanut came: meal, coffee, salve, cold creams, bleach, tan-remover, wood-filler, washing powder, soap, metal polish, paper, ink, plastics, shaving cream, rubbing oil, linoleum, shampoo, axle grease, synthetic rubber. Coffee county, Alabama, accepted Dr. Carver's warning and shifted from a cotton crop to peanuts. In 1915 it was a starving community. By 1919 it was well on its way to becoming the richest community in the South, and it erected a memorial whose legend runs thus: "In profound appreciation of the boll weevil and what it has done." Coffee county, through Dr. Carver, had proved again that "all things work together for good to them that listen to and love God."

II

You can go on another step: *"If God is for us, who can be against us?"* There are two views of life, the outside view and the inside view. The outside view is the balcony view—the spectator's view of life. You can stand on the sidelines and curse your luck; or you can get into the battle of life and say, "If God is for me, who can be against me?" This came to me very clearly the other day when I was talking to one of the finest Christian women in the church today. She was talking most sympathetically about people's problems and she said: "Of course I have no problems; I live alone." For one person to live alone is like a dungeon with grief and memories and resentment. To another—

"I have no problems: if God is for us, who can be against us?"

The real battle will always be fought in the soul. It is not in the bombing of buildings or the sinking of ships; but whether we can stand confident and bold—sure of what we believe. It is not trite to say to people today: Success is not money, or social position, or your picture in a newspaper. Real success is in character. Says Rufus Jones: "The person who has the largest share of the world is he who can enjoy and appreciate it most fully. . . . Life is not measured by length of years but by interests and sympathies, by joys and sorrows that are shared, by its depths and its heights. It is measured by its aims and aspirations, by its reach rather than its grasp. Religion is not shrinkage, asceticism, but abundant life. *It is the hero in your soul.*"

George Eliot once put it this way: "The greatest legacy a hero leaves his race is . . . to have been a hero." And the best type of hero is he who in some hard place lives on a higher level than the crowd expects of him.

Dr. Shoemaker of Calvary Church, New York, tells of a woman in his parish who works for a great steamship company. In the fall of 1939 she was dismissed, when shipping became war-bound. A man in her department said "good by" to her, and she said, "I'll see you Monday." "See you Monday—I thought you were fired." "So I am," said the woman, "but somebody's got to help these new girls catch on to my filing job. I'm coming in to help them." "Without pay?" asked the man. "Yes," she said. "I'm grateful to the company. I've been with it fifteen years and it has given me a month's pay for every five years I've been here, so I'm cared for for three months while looking for another job." The man said, "Now I understand the kind of religion you have talked about." A few weeks later a letter came to her from the company inviting her to return to work, and she has been there ever since. An official of that company was asked how many people had been discharged because of the war. Came the answer—"128." "And how many have you taken back of that number?" "One," was his answer.

The point is simple—that self-giving, going the second mile, demonstrates the Christian spirit on a plane where it can be understood. "If God is for us, who can be against us?" "I charge thee," a German philosopher once said to the youth of his day, "that thou lose not the hero in thy soul."

III

Go with me one step further: *"Nay, in all these things we are more than conquerors."* I ask you today, What shall we do with life's "second best"? We might just as well accept it. You cannot change what is given, or recall the past, nor earmark the future. But I do not plead with you today merely to accept what you have: but to *win* with what you have. Our military experts tell us today that we cannot win a defensive war. We have to make an attack, storm the heights, gain foothold over enemy territory. God does not want us to expect anything less than victory. "Nay, in all these things we are more than conquerors."

There are two kinds of people in this world: those who do what is expected of them—what they get pai to do; and those who give a lot more than they nee to. These last are putting a *plus into life.* Attack th heights, push through, be discontented with merel passing through this world. Aim to win by addin to it to make your life a victory!

Three men recently died who in one hour, one da a week, could have earned enough to live in luxur Thomas Kelley, gynecologist at Johns Hopkins, in on hour, one day a week, could have earned enough t live in luxury. He lived for the plus in life. So als George Criel, the discoverer of adrenalin, could hav earned enough in one hour, one day a week, to live i luxury. George Washington Carver was offered b Henry Ford $100,000 a year and the best laborator money could buy—but he chose to live on his $1,500-a year salary at Tuskegee Institute, studying peanut One hour a day would have paid his way, but he gav more than he got—and put a plus into life.

Our world is as well off as it is today because of th Bank of the Heroes. They have deposited to our cred their victories and their plus and their interest. An we are merely parasites if we live on this Bank withou making deposits ourselves. All too many people accep democracy today without adding to this plus and in terest. All too many accept decent laws, humanitaria institutions, the church itself without adding to th deposits in the Bank of the Heroes.

Christianity acts on the faith that in whatsoeve state or circumstance one finds oneself, there you are t see life as fraught with infinite possibilities. To mak out of life's "second best" a *victory.* And if we hav faith to believe that God is at work with us, holdin up our hands, we cannot but go on to say: Yes, in a this defeat and second-best we are conquerors, throug Christ who loved us.

Rufus Jones reminds us of the "Engelberg Valley in Switzerland and a place at the end of the valle called the End of the World—*Das Ende der Welt.* A huge mountain closes the pass, the road stops abrupt and no one can go on there. It is the terminus. An there at the End of the World is a little inn. Ho often in life the gateway shuts, a semaphore drops i front of us, the way closes—all is finished and don But some people exploring around in that Engelber Valley find off behind the inn a zigzag path farthe down that goes up the side of the mountain. The are some who have climbed up and up that mountai and gone on over the End of the World.

And I say to you today: There is always, if on can find it, a way higher up that goes on over thes closed ways which confront us today. And in momen of great darkness such as the world faces today, ma can rise above himself and his dead-end streets. It when the sublimity of the reality of the love of Go breaks in on the soul. It is then that the way up an over and beyond is found.

The cross of Christ seemed like the most staggerin terminus. It has become the most sublime way t spiritual victory. What shall we do with life's "secon best"? We shall be more than conquerors throug Christ who loved us and gave himself for us.

The Meaning and Power of Forgiveness

By Eugene W. Lyman

There is forgiveness with thee, that thou mayest be feared. Psalm 130:4.

THIS UTTERANCE of faith in God's forgiveness comes from the lips of one who has cried to God out of the depths. It will be responded to most fully by those who themselves have cried out of the depths to God. Perhaps the experiences of life have never wrung from us such a cry. Tragedy may never have crossed the threshold of our hearts and seated herself within. We may never have gone through the deep waters of sorrow, or of defeat, or of grave transgression. Or we may have walked the way of life much like the somnambulist, doing many foolish things, but unaware of the perilous places into which we have come. Or we may have managed to take our troubles, and even our wrongdoings, with a certain hardihood, so that our pride has never crumbled. Or it may be that in our hearts even now there is a smothered cry, from which for the most part we manage to avert our attention and which we do not allow to go forth to God.

If, then, no deep cry of the soul had gone out from us to God, the psalmist's faith in God's forgiveness may not have had much meaning for us.

Yet can we have been so segregated from the distresses of our fellow men, and so oblivious of how far these distresses spring from man's inhumanity to man, that we have never felt the depths of the moral need of our time? When the young men of all our most civilized countries are engaged in the slaughter of their fellow men in other countries, or are being trained for such slaughter, do not the words spoken by the Lord to Cain before he became the first murderer apply to these would-be civilized peoples: "Why art thou wroth? . . . Sin coucheth at the door." And when we realize how many and how deeply embedded are the roots of enmity in our economic system, in race feeling and clannishness, in our fears lest we lose comfort and security, in the lusts of the flesh and the lust for power, we can hardly escape that mingled feeling of guilt and impotence which reduces us to the depths, and makes us know how desperately we need some forgiving, healing power from above.

Certainly our modern world, which in the recent past we were so ready to think was an improvement on all that had gone before, stands greatly in need of forgiveness, and we are all partners in that need.

But I doubt whether in the case of any of us it is solely through a sense of solidarity with our fellow men that we are prompted to echo the psalmist's cry. We may have succeeded in avoiding those sins which are not respectable and have almost come to regard respectability as equivalent to righteousness. We may, too, have cultivated a cheerful attitude toward our sins, on the theory that morbidness only makes matters worse. But there are so many ways in which betrayals of responsibility or opportunity can occur; there are so many insincerities which can work corruptingly in our lives; there are so many camouflages which can make our own lusts seem to be only genial weaknesses; it is so easy to forget what the Medieval Church meant when it taught that one of the seven deadly sins was sloth—torpor of spirit and of will. When at some juncture in life we become vividly aware of how these false or willful attitudes of ours, upon which we have looked so indulgently, have laid us low, as toxic bodily conditions may bring us to a sick-bed, can we do other than acknowledge to God: "Thou hast set . . . our secret sins in the light of thy countenance"?

The Sermon on the Mount links its portrayal of the supreme blessedness with the most penetrating heart-searching. And the more we aspire to the heights of spiritual fulfillment which are open to those who are poor in spirit, who hunger and thirst after righteousness, who are merciful and are pure in heart, the more are we cast down into the depths as we consider the roots of anger, scorn, resentment, lust and insincerity which the Sermon lays bare in our hearts. It is, then, not an unwholesome, morbid temper of mind, but an awakening out of our somnambulism and a facing of reality, if we find ourselves echoing the psalmist's cry: "If thou, Lord, shouldst mark iniquities, O Lord, who could stand?"

The need of divine forgiveness, then, is borne in upon us, whether we think of our self-righteous modern world plunged into new disaster, or of ourselves as enmeshed in that world and partners in the sins which threaten its complete undoing. With what heartfelt and even agonized sincerity are those other words of the psalmist forced from the lips of many of us today: "My soul waiteth for the Lord more than watchmen wait for the morning; Yea, more than watchmen for the morning."

May not this intense yearning be itself the beginning of the dawn? May not it betoken a fundamental change in our sense of values and our appreciation of the principles of life and the meaning of the Ultimate Reality on whom we all depend, which will open the way to a plenteous redemption? That such an intense yearning, springing out of a profound sense of moral need, may be indeed the first beginning of the dawn of a new spiritual day, for our own lives and even for our world—this is the essential teaching of the Old Testament and of Christianity—if only it be truly the Lord for whom our souls wait, and if only we apprehend the *meaning and power of his forgiveness.*

I

But while the need for God's forgiveness is borne home to us by any deep reflection upon the issues of life, the *reality* of his forgiveness is often hard to be-

lieve in. The laws of nature seem to operate upon men quite impersonally, without reference to their moral need. The forces of human society also appear to play upon the individual in mainly impersonal ways, according to economic laws or mass movements and without any clear regard to the individual's moral situation. And even in the soul of the individual man psychological processes seem to work themselves out in such a deterministic fashion that there is no place for the idea of divine forgiveness to come in. Moreover, the very principles of morality may be understood so as to discredit the idea of forgiveness. Is not the notion, it may be said, that the consequences of wrongdoing may be suspended or canceled a demoralizing notion—one that is positively immoral in its influence? How, then, can we believe that divine forgiveness is a reality, however desperately our souls may cry out for it?

But there is another reading of the facts of life which suggests that the impersonal view of nature and of history is only one aspect of the total truth, and that the psalmist is expressing a genuine and fundamental truth when he affirms the reality of God's forgiveness. Men long ago observed the healing power of nature—*vis medicatrix naturae* was the old Latin phrase for it—and modern science has greatly enlarged its meaning. J. Arthur Thomson, the eminent biologist, closes his account of the long story of evolution with a treatment of this healing power of nature. He points out that there is nothing more real in nature than its marvelous power, throughout the whole range of life, to repair waste, to restore equilibrium, to heal wounds, even at times to regenerate lost bodily parts. "Nature is all for health," he says, and he instances the white corpuscles in our blood which deal with intruding microbes, and the anti-bodies which deal with toxins, to which could be added numberless other instances, including the omnipresent hygienic agencies of sunshine and fresh air.

To these physiological facts Thomson adds the healing effects of nature upon the human mind. "Man," says Thomson, "was cradled and brought up in touch with Nature, and he must ever return to her, like wandering birds whose life is never full until, moved by an organic homesickness, they come back to nest in the place where they were born." *(System of Animate Nature,* Vol. II, p. 633.) Nature does indeed refresh and renew us because of her infinitely varied forms of beauty; because when we sojourn with her we can draw, as another naturalist has said, "from the bottomless well of surprises"; because she brings home to us the eternal mysteries. Rightly does Thomson affirm that the voice of nature is always calling to us, saying, "Wonder, Enjoy, Revere."

Now this healing power of nature is not withheld from us when our energies have been unwisely spent, or when they have been used for unworthy ends, or when we have been faltering in the doing of our duty or false to our fellow men. Jesus said that our heavenly Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." And what does that mean if not that the sunshine and the rain are not only blessing for the good and just, but also forgiveness for the evil and unjust? So the refreshment of sleep, the return of bodily vigor after fatigue, the protective and sustaining processes of nature on which we daily draw, and the beauty of the world about us—all these resources which are so faithfully supplied when we have been unfaithful—these, when most deeply understood, are the forgiveness and the loving kindness of God.

Only, it must be added, we shall not gain this deeper understanding unless we respond to the other aspect of the psalmist's faith, expressed in the clause, "that thou mayest be feared." Here is expressed that devout reverence which is at the heart of all high religion. And in the psalmist's thought the forgiveness of God and the awed, devout reverence of the forgiven one are intimately bound up together. The forgiveness has its normal fruitage in the evoking of the devout reverence. Indeed, do we not see that the forgiveness is not fully efficacious unless a devout reverence is established in the soul of the forgiven?

Young people may be spendthrift of nature's energies and yet those energies will be faithfully renewed to them. But if no deepened awareness of the sacredness of their powers is awakened, no sense that life is a sacred trust which it is impious to squander, the divine forgiveness which works through the healing power of nature will not have availed for them. So-called mature people may, through either self-indulgence or ruthless ambition, flout nature's laws—perhaps arrogantly, perhaps half unwittingly—while over and over again they are being forgiven through nature's healing power. But if in the end they never cry out of the depths to God, they will have extinguished the very divine spark in their souls, because they have tried to accept what was really the divine forgiveness without reverence, with no devout response.

We have been speaking of the forgiveness of God thus far mainly as manifested in the healing power of nature. But that form of God's forgiveness cannot be separated from a like manifestation of it in history and in social relations. Indeed, in this realm a far fuller and deeper expression of the divine forgiveness is to be found. In the unwavering love of a Christian home toward a wayward member of that home the forgiveness of God is finding expression. Natural affection is potent in all such instances, of course, and that of itself, when unperverted, is a holy thing. But there is more than natural affection at work when the love of the home rises above resentment at wrongdoing and goes out steadily to recover the wrongdoer from his waywardness. Then truly something of the grace of God is working through the home for the wayward one.

So it is with the deep strong friendships which remain faithful to us when we are unfaithful—if not to our friends, then to others. Charles Kingsley, on being asked the secret of his life, replied, "I had a friend." So likewise is it with all the moral support which we receive from society—from the loyalties of other men to the common good—and which keeps the moral ground firm beneath our feet when we ourselves stumble through laxity or willfulness. So again it is

with the influence upon our lives of the prophets and saints of the past who have laid the foundations upon which we try to do our building. Through all these loyalties we are given another chance when we do wrong, and another and still another. God works through these human loyalties to forgive us—and must we not acknowledge that he forgives "until seventy times seven"?

But the supreme assurance of the reality of God's forgiveness is to be found in the life and death of Jesus Christ. Among the first words of his public ministry were those that he spoke to the sick of the palsy, "Son, thy sins be forgiven thee," and in his death agony he cried to God for his crucifiers, "Father, forgive them, for they know not what they do." His most characteristic deed was the one which the Pharisees and scribes made into an accusation against him when they said, "This man receiveth sinners and eateth with them." His most revealing parable is the parable of the Prodigal Son and the welcoming Father. When we really perceive that the forgiveness of sins is at the core of Jesus' teaching and ministry and final sacrifice, we cannot but acknowledge that here is the disclosure of the heart of God. Sublimity comes only from deep-lying reality.

Dante's poetry is the sublime fruit of the insight and passion of mediaeval piety. Milton's epic was born of the revival of evangelical faith which had moved the soul of a whole nation. The poem of the Suffering Servant, Isaiah 53, sprang from the undying prophetic faith which persisted in the hearts of an exiled suffering people. Yet all these climactic embodiments of spiritual reality but faintly adumbrate the revealing of the heart of God through the Son of Man, who came not to be ministered unto, but to minister, and to give his life a ransom for many.

This assurance, however, that the forgiveness of God is a reality, which comes to us through the life and death of Jesus Christ, still depends upon the condition which the psalmist perceived when he cried: "There is forgiveness with thee, that thou mayest be feared." It is when we respond to Christ in devout and reverent faith that the divine forgiveness through him realizes its end in us and becomes fully real for us. When our inner pride melts, when our defensive fears vanish, when our self-will at last capitulates before the grace and truth in Jesus Christ, then the forgiveness of God reaches the center of our being and becomes fully actual there. Then, in the words of Paul, the veil which has lain upon our hearts is taken away, and God's forgiveness in Christ is real to us because it has begun to do its transforming work in us.

II

God's forgiveness, then, is seen to be a great reality as it works through the healing power of nature, through human faithfulness in the midst of moral need, and through the supreme disclosure of the heart of God in Jesus Christ. As we think of this great reality, a doorway is opened through which we can enter more fully into the inmost meaning of that forgiveness. Let us go on to consider this *inmost meaning of the divine forgiveness,* which is already implicit in the psalmist's faith, "There is forgiveness with thee, that thou mayest be feared."

Is not this inmost meaning to be found in the constant connection which Jesus makes between divine forgiveness and human forgiveness? That connection is in the Lord's prayer: "Forgive us our debts, as we forgive our debtors." It is in the requirement that, before we offer our gifts at the altar, we first be reconciled to our brother. It is in the beatitude, "Blessed are the merciful, for they shall obtain mercy." It is in the parable of the unmerciful servant, whose master had forgiven him a debt of ten thousand talents when he had pleaded with him for mercy, but who threw into prison a fellow servant who owed him a hundred shillings.

Does not this constant connection which Jesus makes between God's forgiveness of man and man's forgiveness of his fellow man mean that, as God's forgiveness enters the center of our being when we truly repent, so it inevitably flows out again in human forgiveness? Those who through the grace of God find themselves "wholly known and all forgiven"—can they do other than express forgiveness to their fellow men in thought and deed?

But here we come upon a very human problem. When we have been humiliated by some sin which has made us cry out to God for forgiveness, we are indeed apt to feel that we shall always be ready to forgive *that* sin in others. Not to forgive the same kind of sin for which we have needed forgiveness we feel would be utterly unworthy. But when others transgress in matters in which we believe ourselves to have acted righteously, the sense of being wronged is apt to be very sharp. Resentment on our part seems to be wholly justified. We perhaps insist to ourselves that we are willing to forgive the transgressor if he will repent. But in the meantime we remain resentful, and resentment does not breed repentance.

But does not this very resentment keep out of our hearts the full effects of God's forgiveness toward ourselves? God's forgiveness penetrates to the center of our being when this inner core of resentment melts down, as it does when we really cry to God out of the depths and when we repent with all our hearts. Then our unreserved repentance works toward breeding repentance in others, and divine forgiveness overflows in our hearts to produce human forgiveness wherever moral need is found.

The problem of which we have been speaking brings us to the reverse side of this inherent connection between divine and human forgiveness, which we may call its disciplinary side. The parable of the unmerciful servant ends with his being delivered up by his lord for punishment till he should pay all that was due, and with Jesus' words: "So shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." I doubt whether we fully grasp Jesus' meaning here unless we perceive that the connection between divine forgiveness and human forgiveness is a matter of inner necessity. This necessity of connection we can see readily in regard to God's forgiveness

through the healing power of nature. Unless we gain a new reverence for the laws of nature as being God's will, if instead we continue to flout those laws, God's forgiveness is without avail in this area of our life.

So it is also with regard to God's grace manifested through human faithfulness in spite of our own betrayals of trust. If we are still willing to exploit the faithfulness of others instead of giving to the principle of faithfulness our devout allegiance—being willing to be faithful though others betray—then here again the divine forgiveness is made of no effect for us. And so it is when resentment is not eradicated from our hearts, when we are controlled by a sense of being wronged, when forgiveness cannot flow forth from us into deed, God's forgiveness is of necessity shut out, for it is prevented from doing its transforming work at the center of our being.

But it is not the disciplinary side of this connection between divine and human forgiveness which constitutes the essence of the Christian gospel. We must remember what immediately precedes the parable of the unmerciful servant. In that preceding passage we read:

> Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

This super-abounding spirit of forgiveness toward one's fellow men evidently springs, for Jesus' thought, from God's eternal will to forgive. The connection is unmistakable when he says to us, "Love your enemies . . . and ye shall become sons of the Most High: for he is kind toward the unthankful and evil." God's forgiveness, when it penetrates to the center of our being, dissolving resentments, inevitably flows forth again in a super-abounding will to forgive, which makes even love for enemies possible.

This inmost meaning of the divine forgiveness, then, signifies that our deepest experience of God—the experience which comes to us when we cry to him out of the depths—carries with it the supreme ethical principle for our lives and the supreme social principle for our times. Once a piece of soft steel has been brought into proximity to a powerful magnet it becomes itself a magnet. The set of all the molecules in it is altered and it becomes in turn an exerter of magnetic force. In an infinitely more significant way the healing, forgiving, reconciling work of God can alter the set of all the motives in a human heart and make it a living center of healing, forgiving, reconciling work in human society.

III

Let us turn, in conclusion, to this *power of divine-human forgiveness* in ethical and social life. We find this power marvelously exemplified in the apostle Paul when he exclaims, at the beginning of his letter to the Romans: "I am debtor both to Greeks and to Barbarians, both to the wise and the foolish." Paul felt himself to have been the chief of sinners. But he knew that he was no longer under condemnation because Christ had become in him an indwelling spirit of life. And since the forgiving grace of God through Christ had penetrated to the center of his being it became a passionate energy of reconciling love toward his fellow men. He who had been forgiven so great a debt was made a debtor to all men without distinction of race or class or sex or gifts and attainments, and his whole soul was dedicated to the discharging of this indebtedness. And so it became essential to his gospel that he declare the "middle wall of partition" between Jew and Greek, between circumcision and uncircumcision, to have been broken down. Paul felt that he who is reconciled to God will become a reconciler among men. He portrayed Christ as the one who slays enmity between God and man, and man and man, so making peace. Paul was always working to overcome "enmities, strife, jealousies, wraths, factions, divisions" and always seeking to create a new humanity, which should be the body of Christ.

This spirit of Christ, which made Paul debtor to all men, is that for which the cross of Christ stands. The full meaning of the cross has always united reconciliation with God and the ministry of reconciliation among men. So Jesus taught when he declared that discipleship to him meant becoming servant of all, even to the point of drinking his cup and being baptized with his baptism: "for the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." So Paul interpreted his own ministry when he rejoiced that his sufferings, in proclaiming the gospel to the Gentiles, could fill up "that which is lacking of the afflictions of Christ . . . for his body's sake, which is the church."

It was by this power of divine-human forgiveness that the Christian Church was founded—by the power of God in Christ reconciling the world unto himself and making believers in Christ to be reconcilers among men. This spiritual power has been hidden whenever the will to power has displaced the will to service and sacrifice in the church itself. But it has been manifested mightily in all the great revivings of Christianity—in the Franciscan movement, at the dawn of the Reformation in Wyclif and his poor preachers, in the Wesleyan movement, in the modern movements for world-wide missions and for social righteousness in the name of Christ.

An embodiment of divine-human forgiveness in one near to our own time can be found in the life of the Quaker mystic and reformer, John Woolman. Woolman's inner life was filled with the immediate experience of God, but with him there was no experience of God which did not deepen his concern for human need and his dedication to the meeting of that need. "Of him," says an editor of his Journal, "as of Shelley it might be said, 'He was as a nerve o'er which do creep the else unfelt oppressions of the earth.'" And so he gave himself throughout his lifetime to the resistance of human slavery and of every other form of the exploitation of labor. Through all his days Woolman, like Paul, was conscious of being debtor to men of every class and condition.

Will this power of divine-human forgiveness ultimately triumph in the world? Nationalism is now in the ascendancy. Armaments have been piled up to un-

precedented heights. War is working its devastating havoc around the world. The institutions devised to maintain peace—the League, the World Court, the disarmament treaties and peace pacts—have broken down under the strain.

But we need to look beneath these tragic events themselves to their underlying causes. The world has tried to accept the forgiveness of God without a new reverence for his will. God has given civilization another chance. The healing power of nature has been at work. The recuperative forces in human society which spring from God have been replenishing man's wasted energies. The gospel of reconciliation has been significantly expressed in word and deed, though in all too limited a fashion. But pride, the will to power, and resentment at a like pride and will to power in others have remained intrenched at the heart of our corporate life. There is such a difference between a wound which has been made thoroughly clean and antiseptic and one that is only partially so. In the former case the curative powers in the body work with marvelous rapidity; in the latter case they cannot. Modern society, even after the First World War, has not learned the meaning of the psalmist's faith, "There is forgiveness with thee, that thou mayest be feared."

Yet if we doubt that the power of divine-human forgiveness can triumph in the end, we should at least see that no other power can securely establish itself. The disciplinary side of the truth we have been considering, as Jesus taught it, can hardly be obscure in these days: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." He will not because he cannot—because only as pride, self-will and resentment melt away does his forgiveness reach the center of our being where the springs of action reside.

At this point I should like to quote from the Message of the International Round Table of Christian Leaders which was held at Princeton, New Jersey, last July. The subject of this Round Table was the Christian attitude to the establishment of world order. Sixty-one Christian leaders were present, from twelve different countries—in a few instances belonging to countries with which the United Nations are at war. The first part of the Message was addressed "To the World" and dealt with political and ethical aspects of the problem. The second part was addressed "To the Church." It began:

> The Christian Church itself is potentially the chief instrument of world order. The desperate needs of the peoples are for moral and spiritual light, for release from fear, for faith and courage, for forgiveness and the grace to forgive. It is the responsibility of the Church to meet those needs.

But the grounds for faith in this respect are primarily matters of personal experience. As we personally become so reconciled to God that we cannot do other than be reconcilers among men, we shall know by inward experience the power of divine-human forgiveness and shall gain a valid assurance of its ultimate triumph. Unquestionably we shall need in public affairs to "implement," as we say, the will to peace by organized methods for dealing with concrete international problems; but of how little avail are the implements if there is no deeply grounded will to peace to direct them!

And in this fundamental matter the doorway of hope is wide open to us all. We can bear our part in that corporate repentance which is the human condition for God's forgiving love to have free course in human life. Then we shall already have begun to be participators in that plenteous redemption of which the psalmist tells, and may become identified with that reconciling work by which a new humanity shall at last be brought to birth.

Verse

Brotherhood

THERE shall arise from this confused sound of voices
A firmer faith than that our fathers knew,
A deep religion which alone rejoices
In worship of the infinitely true,
Not built on rite or portent, but a finer
And purer reverence for a Lord diviner.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

LEWIS MORRIS.

There Will Be Peace

THE light will shine again; it cannot die,
For truth can never pass as winters go
With lengthening twilight, and uncertain snow
That faintly flutters through a leaden sky.
There will be peace at last, and you and I
Will find before the early tulips blow
A field to plant against the summer's glow
And yellow harvest when the wild geese fly.

MARGARET M. PETTENGILL.

These poems are selected from the new anthology, *Poems for Life,* by Thomas Curtis Clark, and are used with the permission of the publishers, Willett, Clark & Co.

To Dreamers Everywhere

AND if your own and time betray you,
If all you hoped and wrought for does not come,
Why should that dismay you?
Why should creeping doubt benumb
The leaping pulses of your will?
Have patience and be strong.
Seems your waiting long?
One has waited longer, who is waiting still.

AMELIA JOSEPHINE BURR.

The Dedication of Common Things

By Augustine Jones

What is that in thy hand? Exodus 4:2.

NOT VERY MUCH was in Moses' hand, only his shepherd's crook. With that crook he had summered and wintered for many years. By it he had guided his flock about the base of Horeb and had driven off the beasts. It was as familiar to him as his own shadow. Now it was to bear an honored part in a wider sphere. "Cast it upon the ground," the divine voice said to the hesitating deliverer, and it became a hissing serpent. "Take it by the tail," and once more it was his sturdy rod. That commonplace staff, devoted henceforth to the service of the Eternal, was to play an august part in freeing the children of God. With that rod their intrepid leader smote the Nile and the river became as blood. By it he caused the sea to divide and open a path for their fleeing feet. With it he struck the forbidding rock, and the thirsty camp drank the living water. And when Amalek came forth to bar the way of advance the aged man once more inspired the host with renewed courage as he said, "Tomorrow I will stand on the top of the hill with the rod of God in my hand," bringing them in that vivid fashion a reminder that hitherto God had led them and would not desert them now.

"What is that in thy hand?" the divine voice continues to ask in every century, indicating that the simplest things when dedicated to the highest service may have the most far-reaching results.

ACHIEVEMENTS OF SCIENCE

"What is that in thy hand?" Only a needle, but it has been magnetized and with that compass before him the mariner no longer creeps from bay to bay, from cape to cape, as in the morning of time, but sets his course confidently across the open sea.

"What is that in thy hand, Gutenberg?" An ordinary knife carving initials in the bark of a tree. The knife is ordinary but not the man, for there suddenly flashed upon his mind the light of a great idea, and lo! the world had movable type. The Bible that once cost a year of patient labor to copy by hand may now be had for the price of a movie and the masters of human thought who still rule us from their urns can range themselves on the shelves of the humblest home.

In the roomy world of science, feeling its way from star to star, from system to system, how small have been the beginnings!

"What is in thy hand, Galileo?" A bit of glass shaped into a three-inch lens. At once black spots appear upon the sun, great Jupiter night after night rides on with his retinue of moons, Saturn is swathed with a mystic ring, and everywhere the face of the vault is powdered with an infinite host of stars.

"Newton, what is that in thy hand?" An apple had fallen beside this genius of twenty-two years and set in motion a mighty train of thought. Perhaps the unknown force which was ever bending the moon into an orbit around the earth was the same that had caused this fruit to drop in that Woolsthorpe garden. For years he pondered and calculated and at last announced the law of universal gravitation.

"What is in your hand, Jamie?" asked the burdened mother in that Greenock home, busy with her breakfast preparations. It was the lid of the kettle which the childish Watt was holding down against the pressure within. Long years were to lie ahead of him as boy and man—years of trial and error, of poverty and discouragement—till the condensing engine was ready to be given to the world.

"Franklin, what is in your hand?" The string of a kite was in his hand, and a key, and in another moment the inquisitive youth felt a sharp prick that startled him. But back of that meager equipment was a way that pointed to later men, to Morse and Edison and Marconi, and to others still greater to come hidden as yet from our eyes.

MUCH FROM LITTLE

Betsy Ross is carrying on her husband's upholstery business in Arch street, Philadelphia. One day George Washington and two friends consult her about a flag. Deftly the young widow of twenty-three folds and refolds a piece of paper, gives one clip of her shears—and lo! a pointed star. Today scissors and needle and thread are in Betsy's hand, and on the morrow the finished emblem which she gives to Washington, the earliest of all "the Stars and Stripes."

In the hands of a Danish immigrant, Jacob Riis, is a reporter's pencil and a pad of paper, and when the stout citizens of New York refuse to believe the conditions that he describes he adds an old camera. Year by year he insists on giving to the metropolitan press authentic pictures and all the sordid story of Hell's Kitchen and Bottle Alley, of the Five Points and the Whyo Gang. A frying pan served to shoot off his first flash. Twice he set fire to the building and once to himself, but after ten years the city was moved to rise in its wrath and set sunny parks where crime had stalked in Mulberry Bend.

"Carver, what is that in thy hand?" Peanuts were there, lowly peanuts, but they now were in the hands of genius. This slave boy who saw his mother sold away south and was himself taken in trade for a horse had no mixture of white blood. Blackest of Negroes though he was, he bore within the soul of a Saint Francis and the mind of a Burbank. At Tuskegee he showed me some of the countless products he had won from the peanut, creating an industry for thousands and adding millions of dollars to the annual wealth of the South.

Time would fail to tell of Pasteur holding to the light a flask that soon would teem with countless rod-

like microscopic forms and bring at last to the bewildered farmers of France the answer to their ailing silkworms, their sheep, their sons who had been bitten by ravening dogs. Or of Madame Curie drawing from her pitchblende ore that radium that would send renewed hope and life to millions of sufferers.

CONQUESTS IN RELIGION

"David, what is that in thy hand?" Yesterday it was a sling and a stone that silenced the voice of arrogance. Today it is a harp, a harp he had fashioned for himself perhaps in the long hours beside the resting flock. Dawn and dusk and the eternal stars spoke to him, the voices of the wind and the woods. With that harp in his hands, the shepherd stands before the gloomy king and soothes his troubled spirit. With it he goes on in the years ahead tuning its strings and accompanying himself until he is destined to become the sweet singer of Israel. "The twenty-third psalm," said Beecher, "has filled the whole world with melodious joy. It has charmed more griefs to rest than all the philosophy of the world. It has comforted the noble host of the poor. It has sung courage to the heart of the disappointed. Nor is its work done. It will go on singing to your children and my children and their children through all the generations of time."

"Saint Paul, what is in thy hand?" "Many a thing has been in my hand," I can hear the aged apostle reply with a smile. For literally thousands of hours in the midst of that mighty ministry the shuttle of some rented loom was in his hand as this founder of many churches wove harsh tent cloth to pay his way and silence the tongue of criticism. "These hands ministered to my necessities and to them that were with me." The spar of a ship was clutched by those weary hands following an unknown wreck in an unknown sea when for a night and a day he was in the deep. Had the mounting waves broken his hold, how different had been the history of the church! The firm gesture of command was there when he was borne from the murderous mob in the temple area and taken to the safety of Antonia castle. "Paul, standing on the stairs, beckoned with his hand unto the people," and made his intrepid defense. A chain was there for years and he must often have taken its links in his fingers wondering at the strange ways of God. The bonds that seemed at first to shut him off from the world of needy men had made his captivity instead the means by which the whole Pretorian Guard came in turn to hear his deathless message. A pen was there. The dictation of one and then another of his amazing letters would come to an end and he would reach forth to authenticate each with his signature—"the salutation of me, Paul, with mine own hand, which is the token in every epistle." This imperially minded apostle gave at last to the church one-third of its New Testament!

A PROPHETIC MINISTRY

"Son of Man, what is that in thy hand?" The roll of the prophet Isaiah was in his hand. The test of a man is the use he makes of his leisure. Through the years at the carpenter's bench there may well have been a borrowed roll open before him at which he could glance from time to time finding depths of meaning that would one day fill the most learned scholars with wonder. And now, when he had returned to Nazareth from those first amazing months of ministry and stood in the familiar synagogue, he read from the book in his hand declaring the momentous tidings, "Today hath this scripture been fulfilled in your ears."

A marvelous vitality was in his hand, a life-giving power that had restored thousands so that in countless homes of Galilee men who had been lame for years now walked with confident stride, the blind looked into the dear and familiar faces of family and friends, and the deaf heard again the loved accents they had not heard for years.

A whip of cords was in his hand, for the Lord had come suddenly to his temple and purged his Father's house. In the presence of greed and outrage his eyes

A Pastoral Prayer

By Herbert W. Hahn

ETERNAL GOD, who dwellest in light unapproachable, and who by Thy abundant mercy hast begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, we thank Thee for the blessed hope of immortality, the assurance of a life that shall endless be.

Grant unto us, we beseech Thee, a fuller knowledge of Thee, who art the only true God whom to know aright is life eternal; and of Thy well beloved Son who came that we might have life, and have it more abundantly. Quicken us by Thy mighty power, and enable us to pass from the death of sin to the life of righteousness, that we may rise with Christ to walk in newness of life, set our affections on things above, triumph over all that is evil and unlovely, overcome the world with the victory of faith, and share at last in the resurrection of the just.

O Thou who dwellest forever in the light, who makest the star of hope to shine, and turnest the show of death into morning: revive the fainting, comfort the sorrowing, lift the fallen. Reveal Thyself unto us, and send the spirit of the Risen Christ into our hearts. As the rising sun triumphs over the snow and ice of winter, and brings the new life of spring to every waiting bud and blossom, so may the living Presence of him who is the resurrection and the life cause the flowers of grace to appear in our souls, confirm and strengthen us in all goodness, and bring us to everlasting life through Him who liveth and reigneth with Thee. Amen.

became as a flame of fire and out of his mouth proceeded a sharp two-edged sword. The traffickers in holy things were confronted by the wrath of the Lamb!

A cup was in his hand, a cup that had been provided by that lovely home. Now he takes it and consecrates anew the ancient rite, giving it a loftier and final meaning. To the mind of a later age that cup would become the Holy Grail, sought for centuries through many lands. In the presence of that cup today millions of devoted souls kneel to receive the sacred wine, an ever widening communion of the saints, a mystic fellowship hearing the words of heavenly promise, "The cup of the Lord's right hand shall come round to thee."

In those divine hands too were the prints of nails, wounds that we are invited to see with mingled wonder and awe. "Behold my hands and my side," the Master says; for then do we discern the final character of Deity itself. "He that hath seen me hath seen the Father"—not only among the lilies or quieting the storm, blessing children or healing the ill and aged, but seen most surely when we see his Son upon the cross. That cross is the revelation in time of the heartache and heartbreak of the Eternal himself.

May we ponder the words of Richter: "Being the holiest among the mighty and the mightiest among the holy, he has lifted with his pierced hands empires off their hinges, has turned the stream of the centuries out of its course, and still governs the ages!"

Stick to the Facts

A Sermon for Youth by Walter Dudley Cavert

BACK in the days of colonial America a French writer who was known as the Abbé de Raynal came to this country for a visit and then wrote a book in which he made an unfavorable comparison between the plants and animals and people in this land and those in Europe. He said that if shrubs and plants were brought across the sea and set out in one of the colonies, they did not have a normal growth. Animals which were sent over from Europe, he claimed, soon began to lose their size and strength. He even went so far as to assert that the people in America were smaller than those in France. In explaining what he considered the reason for this condition, he said, "Without doubt it is the climate and the nature of the air and soil."

One of the Americans who read the book was Benjamin Franklin. He was such a stickler for accuracy that he was always careful not to make false statements and he did not like to have others do so. It especially provoked him to have anything untrue said about the land which he loved. He decided that he would somehow make the Abbé ashamed of his unfairness and inaccuracy. What do you suppose he did?

FRANKLIN SHOWS UP A LIE

He waited until he was in France on a special mission for his government and gave a party to which he invited an equal number of Frenchmen and Americans. One of the guests was the Abbé de Raynal; another was Thomas Jefferson who was in Paris as the American ambassador. While at the dinner table Franklin guided the conversation to a discussion of the Abbé's book. The author repeated his assertion that there was something about the American climate which kept men and women from growing to be as big as the people in France.

"Come, let us try this question by the facts before us," said Franklin. "Here we are, half Americans and the other half French, and it appears that the Americans have placed themselves on one side of the table and our French friends are on the other. Let both parties arise and we will see on which side the people are the larger."

All stood up. It would have been impolite to refuse the request of the host. At once it was evident that the Americans were bigger than the Frenchmen. The tallest man present was Jefferson, who was six feet two inches in height and towered above all the others. Franklin also was a large man. The Abbé himself was a small person and it was obvious that he had made statements which were contrary to fact. Some time later, when he published a second edition of his book, he left out the part describing the size of the American people.

THE FOOLISHNESS OF PREJUDICE

Why was it that the Abbé made such false assertions? Partly because he did not study the facts carefully enough, but mainly because he was prejudiced in favor of his own country. He thought that Americans were smaller than Frenchmen because he wanted to think that way.

None of us like to have people from other countries say anything about America which is untrue or unkind. We want them to be accurate in their observations and truthful in their statements. But how easily we forget that we also ought not to say anything about other nations or people which is not exactly true! Not long ago a lecturer was giving an address in one of our cities and said, "All the Germans are as bad as Hitler." In the audience was a person who had escaped from Germany after he had been sent to prison for refusing to obey Hitler's orders. This man afterwards said there had been thousands of other people, like himself, who had gone to jail rather than do what Hitler commanded. The speaker had to admit that his remark was far from true.

Jesus told his followers that they should always seek to learn the truth. He said, "Ye shall know the truth, and the truth shall make you free." The truth will set us free from ignorance and prejudice. It will keep us from boastfulness. And it will save us from saying things which cause us to look foolish in the eyes of those who know the facts.

Sermon Outlines *from* PULPIT Readers

The Church We Love

I. *Introduction*—When we see young men risking their lives amid the dangers of war, we think of how tragic life may be. Then we realize the extent of the tragedy of the life and death of Jesus. Yet, with magnificent faith in God, he allowed himself to be apprehended, wrongly condemned and killed. He believed that, even if he could not carry out his life work of redeeming the world, God would marvelously use even his death to work out his redeeming purpose. God would work in the followers of Jesus as he worked in Jesus. When Jesus passed on, his followers became his Body. It is thus that we understand the church.

II. *Body of Sermon*—(1) Is there a perfect church? Nels Ferré says the church is thought of in two ways: as the church catholic and the church organizational. The church catholic does not mean the Catholic Church; it means the church which embraces all men who do the will of God—those within and without the church organization. The church organization, on the other hand, is the church organized for action—with officers, budgets, committees, etc. That church is riddled with imperfections and yet it is the only means for keeping alive the Body of Christ in his work of redemption. So we love it.

(2) Why do we love the church? (a) Because it gave us Jesus Christ and all we have learned from him; because it gave us the Bible and its teachings. It was the church which gave us the beautiful customs which Jesus entrusted to his disciples: baptism, the Lord's Supper, meeting for prayer, worship; it gave us missions, Christian art. Thus is the church precious to us. (b) Because it gives us power to do for Christ what we could not do alone. The good news can be disseminated, Christian education can be accomplished through the church. A single soldier is a feeble unit, but a great army has multiplied power. Through the church army during twenty centuries the circles of influence of Christ's teaching have become world-wide. (c) Because it keeps us to Christ's purpose when we would forget it. The church has kept Kagawa true to his gospel of love amid his enemies. After being grilled by the police, he could turn upon them and convert them—and they set him free, then helped him to establish a mission for policemen! We love the church because it helps to keep us true. (d) Because it binds us to the fellowship of the community of Christ the world over; that fellowship is dearer to us than any other fellowship on earth. Today, in spite of the war, there is the ecumenical church—Christians of warring nations who can still love one another.

III. *Conclusion*—Such a fellowship as could make Christians among the warring nations ignore their separating walls and love their "enemies" could exist only because it was established by One who looked down from a cross with forgiveness. Such a fellowship, such a church, is indeed the Body of Christ. And therein we have our sole hope for the salvation of the world.

(Edwin A. Goldsworthy, First Baptist Church, Rahway, N. J.)

Buried Treasure

Text: The kingdom of heaven is like unto treasure hid in a field.—Matthew 13:44.

I. *Introduction* — Life's greatest values are spiritual values. Like precious ores they are often hidden from casual observation. "To have and to hold" them we are obliged to dig them up. And the place to begin digging is where you are: the "field" lies at your feet.

II. *Body of Sermon* — (1) "The kingdom . . . is like *treasure.* a. Great values. b. Unfailing values. c. Increasing values. d. Eternal values. (2) "The kingdom . . . is like treasure *hid.* a. Things to be sought, not handed out. b. Not always found immediately, but after patient toiling, suffering, waiting. c. Hid from impure eyes, but seen by the holy. (3) "Treasure hid *in a field*" — in the Lord's treasury—including: a. His revealed Word. b. His world (which is also ours). c. His work (which is also ours).

III. *Conclusion* — Would you exchange the riches of this sinful world for eternal values? Go digging for God's gold—and begin where you are.

(Submitted by Henry F. Pollock, Methodist Church, Marion Center, Pa.)

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

Tulsa: The poem, "Call Me Brother" (*Pulpit,* May, 1944), was written in 1926 by Bishop Douglass H. Atwill of North Dakota, at that time rector of St. Clement's Episcopal Church, St. Paul, Minn.

North Hampton: Too many ministers overwork and use improperly "might," neglecting "may," especially in prayers. "May" is a present-tense word; "might" is past-tense. "May" is a word of real possibility; "might" is a word of hypothetical possibility. Therefore, say, "O Lord, we pray that we may be blessed," not "might." Also correct, "O Lord, we prayed that we might be blessed."

New York: Pet Peeve—"Will Brother Jones lead us in prayer and others follow?"

Proper Names. ***P. Sorokin—so-ROE-kin,*** short "i." ***Gaius Glenn Atkins*** is ***GAY-us,*** not GUY-us. ***Joseph L. Hromadka*** is ***hROE'-MAAD-ka***—accent on the first syllable, a long second syllable. Difficulties of English-speaking people in pronouncing this name have caused this Czech scholar and exile to call his name, while in this country, hro-MAHD-ka. He always writes the accent over the first "a," not as an accent, but, after the Greek, indicating a prolongation. ***Sholem Asch*** is ***AHSH,*** not ash.

Cities. ***Houston,*** Texas, is HEWS-ton; Houston, N. Y., is HOWS-ton. ***Louisville*** is LOUEY-ville, but ***St. Louis*** is LEWIS, not St. Louey. The books allow both and people say both but the preference of the natives is shown here.

It Is Better to Say—	*Than to Say—*
oblivious of	oblivious to
provided	providing
doubt whether	doubt if
must	have got to

Clichés. These deserve a vacation: "each and every," "depths of despair," "promising future."

Contributions for possible use in this column should be sent to

AUBREY N. BROWN,
2928 Hawthorne Ave., Richmond 22, Va.

Delinquency Challenges the Church

By Julius Fischbach

IN RECENT MONTHS the subject of juvenile delinquency has shared the front pages of the news with reports of the battle fronts and the war production lines. Governors, city mayors and school boards, together with special committees throughout the country, have been grappling with the so-called youth problem.

There are no national statistics on the subject of delinquency at the present time though it is the general opinion that the increase is great. This is probably true. The child is always the first casualty of turbulent times and changing conditions, and just now his situation is desperate. A poster curtly puts it: "In War, No Matter Who Wins, Kids Always Lose!" They have already lost—not only in Europe and Asia, where they wander starving and hopeless, but in America where the draft and war industry have taken away their homes.

● *Environment and Child Life*

Child welfare studies emphasize the fact that every phase of community activity and influence affects child life. Of necessity he reacts to his total environment. Employment and wage problems, race relations, housing, sanitation, health, schools, public entertainment, recreational facilities, neighborhood attitudes and customs: in fact every item included in the composite picture of the world in which a child lives, enters into the molding of his life. Today, working parents, congested housing, absence of playgrounds, lack of guidance, care and love make problem children out of formerly normal boys and girls, just as neglect in matters of food and clothing make starving and sick children out of healthy boys and girls.

A Detroit tragedy that shocked the nation recently tells a grim story of delinquency. The body of a fourteen-year-old girl was found on a city dump four days after she had been reported missing from her home. It was later discovered she had spent the week end at a tourist camp. The most revealing fact of the whole terrible affair was its widespread implications. Since the body could not be identified, the police sent out a radio call for any mother with a teen-age daughter missing from home to visit the morgue. Approximately two hundred mothers responded!

All the scientific studies that have been made, such as those by Professors Hartshorne and May, the Yale Institute of Human Relations, the White House Conference, etc., have found home conditions and parental attitudes basic both in the cause and in the cure of the delinquency disease. By all odds, the worst single blow that can crash into a child's world is the divorce of his father and mother. We can hear tragedy in every syllable of the pathetic words of a girl of eleven: "God has let me down. Every night I prayed that daddy and mumzie might love each other and we might all live together again. When daddy told me he had married another woman, my head seemed to rise off my shoulders and just float around the room. I couldn't study. The

Julius Fischbach

teacher scolded me. The other kids called me 'Dumb Dora.' I guess it don't make any difference now." That was three years ago. Jane has been ill the greater part of the time since then. She is now practically an invalid. The doctor just shakes his head and says, "Another casualty of divorce." Jane's name, with varied expressions of tragedy, is legion. No statistics can calculate the heartache, the disillusionment and the frustration in childhood caused by the failure of a father and mother to learn the gentle art of living together in love.

Divorce, though the worst, is but one of many disruptive influences on the home. Even the best of homes are fighting a battle for creative group living today, for, as Dr. Fiske put it years ago, it is difficult to maintain a centripetal family in a centrifugal world. Parent education is needed by the favored as well as by the underprivileged. Wisdom in child guidance and parental care is at a premium. In fact even with sufficient wisdom and adequate concern, individual families need the cooperative planning and constructive help of the whole community of families for successfully meeting the challenge of life today.

As we come to discuss the church in relation to the children, there are at least three considerations: the church and the children enrolled in its program; the church and the unchurched children in the community; and the church and its relation to other character-building agencies.

● *The Church and Church Children*

Every church has a program for its children but the need here is to improve this program, vitalize it, and perhaps even conceive it in a different perspective. In general it may be said of the church that its focus of interest is wrong. By and large it is adult-minded. Adults furnish the money to finance the program and adults want their money's worth—for themselves. Children are all too frequently found in the basement of the building and in the afterthoughts of the planning committee. We are still following the old disproved formula, "Children should be seen but not heard." Even our traffic department philosophy has advanced to the principle, "Children should be seen and not hurt." Let the church declare: "Children must be seen, heard and helped."

If the church were likened to a family (which in truth it is), in its present practice it would live up to the best in Christian family polity. Let us simplify such a church family by letting an individual personalize an entire group or department and say our church family consists of father, mother, son (now serving in the navy), older daughter, Junior, and baby brother. A nurse is employed part time. Wisdom in such a family suggests that although older sister is eager to look after the younger children and nurse is assigned responsibility for them on occasion, only father and mother are adequate to make important decisions and superintend the care of these younger members of the family. In our church family this is not usually the case. Though we love our children, so we say, vital matters affecting their training and welfare are relegated to whatever well intentioned and interested older sisters and part-time nurses may volunteer to assume that serious responsibility. Father and mother are busy with financial and administrative problems; they have momentous decisions to make and stupendous programs to launch and carry through, with the

result that Junior and baby brother are practically forgotten.

Brethren, these things ought not so to be! The top leadership of the church should be given the responsibility of planning the welfare of the younger members of the family. The best is none too good for them. They are the church's greatest asset and chief responsibility.

● *What Can the Church Do?*

There are many things which a church can do for the children directly and indirectly which, by positive, constructive influence, build for happy relations and wholesome living and therefore prevent the appearance of delinquency. Church programs should include parents' clubs, lecture courses on child guidance, special discussion fellowships on problems facing parents—certainly premarital counseling for young men and women approaching the altar should be included—sermons on the sanctity of the home and the responsibilities of parenthood, and special programs for the children, such as junior choirs, scout troops, summer camps, vacation Bible schools, etc.

Often even the variety and diversity of such programs, however, prove divisive rather than cohesive and cause one to feel the need for one more church-sponsored occasion: a night when all the family just stay at home! Something more basic is needed than a multiplicity of activities: There should be a background design behind all church planning which constantly thinks in terms of the family as a unit. Practically every church event should be a family affair: the family at worship, the family at study, the family at play. A nursery should always be provided for the tiny tots, and the older children can sit in the family pew for at least part of the program and then be sorted according to age and interest for the rest of the period.

● *A Three-Pointed Morning Program*

There are differences of opinion regarding the "junior sermon" as a feature of the morning worship program, but whether there be a story included or not the children can be an interested part of the congregation and can actually worship with their parents if they are anticipated in the planning and kept in mind by the worship leader. We like a three-period morning church program: the church school or instruction period, the general worship period which children share for the first thirty minutes, and the project period when the boys and girls are again divided into age groups and sent to their departmental rooms for handwork while father and mother listen to the sermon.

We believe the family-planned church program is one of the best single answers the church can offer toward the prevention of delinquency.

● *The Church's Task with Unchurched Children*

The second great task of the church is to reach the unchurched children and their families. Of course this can be done effectively only in cooperation with other churches in the community. Such cooperation is assumed. It is essential if the entire community is to be confronted and challenged by the church and certainly this is no day for denominational jealousies and rivalries. There is, however, a limited neighborhood area which is the definite responsibility of a local church and to this assignment we turn.

The finest approach we have yet seen is an outreach program called "Winning the Children for Christ." It has been launched as a denominational project but any church or group of churches wishing to use it may give it a try. The plan is so simple and yet so adaptable it can be used on any scale desired. One person can use it effectively or a thousand can work simultaneously.

A home is chosen in which a one-hour program will be held one afternoon a week for five weeks. Then the leader and her assistant start around the block and visit every home asking if there are any children in the family who do not attend any church school. The names of these children and their parents are taken and their addresses noted. When as many as fifteen non-church children have been located in that block, or in that and the adjoining block, the teacher considers the list completed and makes out an attractive invitation for each child. These are sent through the mail announcing the time and place of the first meeting. This one-hour session is carefully planned and every minute holds the attention of the children. A story is told, a song is learned, a scripture is memorized. Handwork is included and the children dispense with chairs and just sit on the floor as they listen and work. To illustrate the stories told, each child constructs his own "flannel-graph," which is a piece of cardboard covered with a piece of white flannel cloth, which he colors to suit his taste. Outline pictures are colored and the figures cut out and a bit of flannel pasted on the back. This makes it possible to build up the picture as the story is told and each child likes to retell the story, aided by his movable picture characters.

● *Interest a Help Toward Success*

Children are the greatest promoters in the world. When they enjoy something they share it with their friends. When they hear something they like they tell it again and again. In the neighborhoods where these programs have been held, the children have sung the songs until the whole neighborhood was singing them; they have told and retold the stories at home and at school until every family has been made "Bible-story conscious." No emotional appeal is made and no pressure put on the children, but they are shown that Bible stories are interesting and Bible classes are fun.

They are also told that each Sunday morning the churches of the community hold such classes and they are given a cordial invitation to attend the church of their choice. The parents are again visited and invited to go to their church the following Sunday, taking the whole family. Every church in the neighborhood will receive a visitor or more that Sunday and the whole community will be the better because of these five one-hour sessions held in a Christian home and featuring Bible stories. Of course it is the responsibility of the church school teacher and the minister to make the Sunday morning experience so interesting and worth while that they continue coming.

● *The Church and Other Agencies*

Every church should cultivate and enlarge its contacts with other churches and other character-building agencies in the community. The church and the school should certainly be on speaking terms. How can church school teachers hold the interest of their pupils if they know nothing of their weekday activities in the classroom and on the playground? Grade school teachers and church school teachers have much to share with each other in the interest of the child's welfare. The same is true of boy and girl scout councils, the Y.M.C.A. and the Y.W.C.A., the community recreational department and the "city fathers" who do the city planning.

To insure that a church does not become so engrossed in its own program that it loses contact with the rest of the community leadership and thereby loses true perspective, a child welfare committee should be a part of every church organization. Its business should be to keep in touch with all community programs and interdenominational movements and act both by way of representing the church in the wider planning program and also by keeping the church aware of its larger field of responsibility and prodding it to greater interest and participation.

The child is "on the spot" today. Even in the term "juvenile delinquency" we make him the scapegoat of our own sins. He deserves better treatment. His years are formative and "his future is now." The church by calling and by choice is his best friend. Let the church accept her unique privilege in the community by championing the cause of childhood both within and beyond her walls.

• WHO'S WHO in THIS ISSUE •

DURING the past four years Dr. BENJAMIN E. MAYS has been president of Morehouse College, Atlanta, Ga., one of the outstanding Negro colleges in this country. Before coming to Morehouse he was dean of Howard University's school of religion. He was national student secretary of the Y. M. C. A., 1928-30. He is a member of the World Committee of the 'Y,' and of a number of national and international bodies; he represented this country at the Oxford Conference. Dr. Mays holds M.A. and Ph.D. degrees from the University of Chicago and has spoken before sixty colleges and universities of America. His sermon in this issue was delivered in Brooklyn during the recent Easter season.

Minister of the Riverside Church, New York, for more than a quarter-century, Rev. HARRY EMERSON FOSDICK has also been professor of practical theology at Union Seminary during that period. He was ordained in the Baptist ministry in 1903 and was pastor of First Church, Montclair, N. J., from 1904 to 1915. For many years he has had a wide hearing through his radio broadcasts. His latest book is entitled *On Being a Real Person.*

Following his graduation from Stanford University and Chicago Theological Seminary, Rev. AUGUSTINE JONES pursued further study at Edinburgh and London. For a time he was lecturer on comparative religion and missions at Chicago Seminary, and held pastorates in Oak Park, Ill., South Haven and Kalamazoo, Mich., Hawaii, and Springfield, Vt. On leaving Hawaii, he traveled in As for a year and spent a year preaching at Whitefield Men orial Church, City Temple and elsewhere in London. H now ministers at First Congregational Church, Palo Alt Calif.

Rev. BERTRAM DEHEUS ATWOOD *received his late* education at Rutgers University, Theological Seminary the Reformed Church, New Brunswick, N. J., New Co lege, Edinburgh, and the University of Tübingen. Follow ing pastorates at Albany, N. Y., and Paterson, N. J., h went to his present post, First Reformed Church, Schene tady, N. Y.

Dr. EUGENE W. LYMAN *was professor of philosoph* of religion at Union Seminary from 1918 to 1940; pro fessor emeritus since 1940. Among his books are: *Exper ence of God in Modern Life; Religious Realism; Th Meaning and Truth of Religion; Theology and Moder Life* (with others). Dr. Lyman now makes his home Sweet Briar College, Sweet Briar, Va.

HERBERT W. HAHN *is minister of the Cast* Heights Methodist Church, White Plains, N. Y.

Rev. JULIUS FISCHBACH *is minister of the Fir* Baptist Church, Lansing, Mich. For three years he ha been chairman of the Northern Baptist Convention's com mittee on the church and the children and has recently bee appointed to the Postwar Planning Commission to serv on the committee dealing with juvenile delinquency.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

S. PAUL SCHILLING, Brookland Methodist, Washington, D. C. "Beliefs Matter!" Acts 16:30, 31—"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

G. RAY JORDAN, First Methodist, Charlotte, N. C. "How Much Do We Care?" Prov. 23:26—"Give me thine heart." 2 Cor. 5:14—"The love of Christ constraineth us."

J. PAUL COLEMAN, Community Methodist, Mariposa, Cal. "The Danger of Answered Prayer." Psalm 106:15—"And he gave them their requests; but sent leanness into their soul."

ERNEST F. NOLTE, Evangelical, Kingfisher, Okla. "The Sin Against the Land." Jer. 2:7—"I brought you to a garden land, to eat its fruits and its good things; bu you came and defiled my land, and made my heritag an abomination." *(American Translation)*

ADIEL J. MONCRIEF, Walmer Road Baptist, Toront Ont. "United Nations and Divided Churches." Joh 17:21—"That they all may be one . . . that the worl may believe."

STUART M. PATTERSON, Westport Presbyterian, Kansa City, Mo. "Knowledge—an Asset or a Liability?" Luk 2:52a—"And Jesus increased in wisdom . . ." (Bac calaureate)

L. A. TAYLOR, First Presbyterian, Newport News, V "A Call to Personal Preparedness." Matt. 25:13- "Watch, therefore; for ye know neither the day nor th hour wherein the Son of Man cometh."

WILLIAM I. NEWMAN, Bethany Congregational, Lo Angeles, Cal. "The Acid Test." Job 13:15—"Though h slay me, yet will I trust him."

ANDREW P. BURTON, First Baptist, Belvidere, Ill. "Sign of Promise." Matt. 16:3—"But can ye not discern th signs of the times?"

R. R. MACCANON, United Brethren, Garwin, Ia. "God Farm." 1 Cor. 3:96b—"Ye are God's farm." (Good speed)

WILLIAM A. JACOBS, First Congregational, Cedar Rapid Ia. "A New Kind of Triumph." Matt. 5:10—"Blesse are those who have endured persecution for their u rightness, for the Kingdom of Heaven belongs to them.

FOR YOUR SERMON AND TEXT

.....
Title of sermon

.....
Text used (write out the text)

.....
Name of minister

.....
Name of church

.....
Address

THE EDITOR'S PAGE

The Event of the Month

GENERAL HERSHEY has announced that the ruling which would have taken pre-theological candidates for the ministry into the armed forces just as they were on the threshold of the theological seminary, has been revised. Selective service will now classify as a "theological student" a young man under eighteen who is pursuing his regular college course and who is accredited by his denominational authorities and accepted by a seminary as a bona fide candidate for the Christian ministry. Thus the vigorous protest of Protestant leaders against the discriminatory effect of the original ruling has borne fruit. It was pointed out that the ruling did not materially affect the Roman Catholic Church, whose "junior theological seminaries" embrace students at the college level. These students thus come under the exemption provision of the Selective Service Act. The Catholic ordinariate is to be commended for issuing a statement reinforcing the Protestant demand for revision of the ruling. I was not in favor of the exemption provision for ministers in the first place, and would have preferred that the ministerial profession be treated as, for example, the medical profession (including medical students) is treated. But the law is the law and it should be administered without discriminatory effects. Positive good may come out of the recent agitation. Protestantism needs a more systematic and responsible method of recruiting its ministers. Local churches and their pastors should take an interest and a helping hand in guiding promising youth into the ministry; and denominational supervision in cooperation with the seminaries should be provided throughout their college years. The recent experience may prove to be enlightening at this point.

Ministerial Supply Not to be Cut Off

The Book of the Month

PROTESTANTISM—A SYMPOSIUM. *Edited by William K. Anderson. Published by the Commission on Courses of Study of the Methodist Church. $2.*

TWENTY-SIX writers, all of them distinguished scholars, have produced a volume of great importance in the very hour when Protestantism needs to come to terms with its own history and genius. We have forgotten much that belongs to our heritage. This book may mark the beginning of a revival of Protestant interest in the fundamentals of the Reformation movement. As a project of the Methodist Commission on Courses of Study it will no doubt be widely studied by Methodists. But it is equally worthy of study in all our denominations. The book is divided into three parts —the history, the interpretation and the present opportunity of Protestantism. The chapters are not too long. There is inevitably some overlapping, but that is an advantage to the average reader. The tone of the book is apologetic (in the sense of *defensive)* rather than critical. It assumes too casually that Protestantism needs only to be set forth in the terms in which it has historically explained itself. This, I think, is a shortcoming of the book. The time has come for Protestantism to subject itself to critical and searching re-examination, not merely as over against Roman Catholicism, but in the light of modern knowledge and in the shadow of the weaknesses and defaults which have emerged in Protestantism itself. I was amazed to discover that a book which dealt with so many aspects of Protestantism contained no chapter on the Protestant conception of the church.

A Thought for the Month

TOLERANCE is a virtue, if it is properly conceived. Improperly conceived, it is a vice. It is proper for the state to be tolerant of all creeds and cults and opinions. Democracy glories in its tolerance and contrasts its attitude with tyranny and totalitarianism. Democracy declares that the realm of opinion lies beyond the jurisdiction of the state. But this political tolerance is founded on the presupposition that citizens of such a state will have positive and intelligent convictions on issues that are vital to the welfare of society. For the citizen to adopt as his own the tolerant neutrality of the state is to defeat the very purpose for which the state exercises its tolerance. The democratic state is tolerant because it believes that truth cannot be imposed by authority, but emerges in the open forum of free exchange and discussion of divergent and conflicting convictions. That is to say, a tolerant democracy rests upon the faith that its citizens will not copy its kind of tolerance but will have intelligent and positive convictions of their own. Our educational system was intended to be a reinforcement of this faith. But our educational system has copied the tolerant neutrality of the state and is delivering to society generation after generation of youth in whose mentality it has subtly established the political tolerance of the state as a personal intellectual ideal. If it is noble for the state to tolerate all sorts of doctrines and opinions, it is noble for me to do the same—so runs the creed of the modern product of our educational system. This system is indifferent to the great ends and values of life on which men ought to have great convictions. By ruling out religion from education we are bringing forth successive generations of citizens who have no convictions on the matter which is most essential for the maintenance of democracy itself. Our educational system is generating a false tolerance. This tolerance is compounded of indifference and ignorance. It is our shame that we are actually proud of what we have done!

Democracy and Tolerance

Charles Clayton Morrison

Get Ready for a Fruitful Summer

In ordinary times it might have been a fitting thing for busy ministers to select "light reading" for their summer vacations. But in these critical days alert pastors are *making their summer count.* Every one of the following books has been greeted as an important contribution.

The Church Holds the Key to a Just and Lasting Peace

From VICTORY to PEACE

PAUL HUTCHINSON. As the war goes on, and peace nears, the Church seems to be halting in its endeavor for a righteous peace. But this book, from an acknowledged authority on international affairs, has not given up hope. It has been welcomed by leaders in every denomination as the one book which faces *every problem* of the peace to come. Have you read it, and have you organized study groups in your church for the serious study of *From Victory to Peace?* $1.50

The Most Important Book on Religion in a Decade

A Realistic Philosophy of Religion

A. CAMPBELL GARNETT. Reinhold Niebuhr says this is one book that calls for serious study on the part of every alert preacher. It is not light reading; it has been called "a monumental book." John Bennett greets it as "one of the most convincing empirical presentations of Christian theism that have been written." Scholarly, original, stimulating, *readable.* $3.00

Christ as Seen by a Scholar

The Man Christ Jesus

JOHN KNOX. The positive affirmation of a great faith. Some have felt that criticism has taken from us the historic Jesus, but in this book a great scholar shows how the newer criticism only makes Jesus stand forth as more real and compelling. $1.00

Devotions for Modern-Minded Christians

Every Day a Prayer

MARGUERITTE H. BRO. Many books of devotion are carelessly put together and stodgy, but here is one that draws upon many sources to aid thoughtful people in their search for the permanent things of life and living. Wisdom, common sense, humor. $1.50

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